

the dining room table to tempt his children? It is nothing short of megalomania.

Mr. T. V. Powderly, at the head of the Knights of Labor, in an address, gave these burning words of advice: Had I 10,000,000 tongues and a throat for each tongue, I would say to every man, woman and child here tonight: Throw strong drink aside as you would an ounce of liquid hell. It sears the conscience, it destroys everything it touches. It reaches into the family circle and takes the wife you had sworn to protect, and drags her down from her purity into that house from which no decent woman ever goes alive. It induces the father to take the furniture from his house, exchange it for money at the pawnshop, and spend the proceeds in rum. It dams everything it touches. I have seen it in every city east of the Mississippi River, and I know that *the most damning curse to the laborer* is that which gurgles from the neck of the bottle. I had rather be at the head of an organization having 100,000 temperate, honest, earnest men than at the head of an organization of 12,000,000 drinkers, whether moderate or any other kind. Every dime spent in the rumshop furnishes a paving stone for hell. In one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workingmen.

### Making Many Rich

Paul did not seem to care for his own poverty, but struck rather a jubilant note, in that despite this poverty he was able to make many rich. A very instructive gospel paradox this. As the man of the world understands finance, he can easily comprehend how a great many poor men can make one rich, but how one poor man can make many rich goes beyond him. Yet it is true, and furnishes also a fine illustration of the unselfish spirit of the gospel, its boundless benevolence, its universal altruism.

There are of course many different kinds of riches, and also many different conceptions of what constitutes real wealth. We are extremely familiar with the worldly conception. Make a dollar mark, and you have it. For untold ages the world sprawled upon this dead level of materialism. Paul found it there, and in the main we find it there to-day. The old philosopher attempted to lure mankind to a higher level, but those who were not starved out were tired out, and one after another their little glimmer was snuffed out. Materialism remained triumphant and universal.

A mightier moral force, a diviner light, radiated from the cross. Persistent torch bearers arose to bear this light into the dark places of the earth. A Paul proclaims the neglected riches which alone are worthy of the name, alone worthy of an immortal soul. Since then the battle between the two mighty forces, the material and the spiritual, has gone on with varying fortunes, but with an ever increasing tendency to victory from the spiritual. Like all evolutionary tendencies, it is, from our impatient standpoint, apparently slow. But little by little it gains ground, covers a wider field, wins larger victories, secures a more numerous discipleship. It takes little account of aeons or dispensations. A thousand years are as a day, a day as a thousand years.

It is curious to observe how the Christian civilization which has grown directly out of this purely spiritual gospel has made possible the vast increase in material wealth which marks our times. Paul's preaching and writing started forces in the Gentile world which have unmistakably evolved this modern civilization, with its liberty and security, its intellectual enlightenments, its scientific triumphs, its prosperous populations. In a merely incidental way religion promotes virtue and industry, and these lead to physical betterment, to material comfort, to wealth.

In its operation upon units, the process is a familiar one to every experienced pastor. An idle, dissipated, slovenly man, being powerfully converted becomes industrious, virtuous and cleanly, accumulates property, educates his children. The latter, persevering in the moral footsteps of the father, becomes influential and wealthy. The gospel going to savage Germans, fierce Gauls, cave-dwelling Celts, robber tribes and professional marauders, creates, after the lapse of some centuries of slow development, the powerful and enlightened nations of Europe and America.

But it is also curious to observe, and disappointing, that the multitudes appear to be quite content with the merely incidental benefits of religion. This Christian civilization which grew out of the gospel makes it possible for you to possess your farm in peace and safety, your comfortable house, your luxurious furniture, your fine horses, your bank stocks, your money, your wife and children. If we even take the trouble to recognize this fact, which we seldom do, we will be frank to say that we are very much obliged by the gospel indeed. Poor old Paul has made us comfortably rich, and we will think well of him for it. Would gladly embrace the opportunity to contribute something to his salary if such a thing were possible.

Thousands there are to-day who carry on the evangel of Paul, for which they get cook's and coachman's salaries to sustain the outer man. And well rewarded the true ones among them feel if they can make their people value the "true riches," the tried gold of Christian character, the divine love shed abroad in the heart, the peace of God which passeth all understanding, the joy of the Lord, the hope of eternal life.

Dr. Joseph Parker, the great London preacher, recently, in a sermon, administered a timely and richly merited rebuke to King Edward. After denouncing public drinking-houses as trap-doors of hell, he said: "Pray for me that I may speak delicately, loyally. If the king brews beer, what can be wrong in the subject drinking it? What the king does is likely to be imitated by others. His Majesty is more than a man, and must regard all questions from a kingly point of view. If the king goes to a Sunday concert, as he did recently, he deals a deadly blow to the Englishman's Sunday. The king cannot attend a nonconformist place of worship, but he can go to a Sunday concert." This remark was greeted with cries of "Shame!" and Dr. Parker continued: "If the king, who is the head of the church and defender of the faith, can violate the English Sunday, what can the people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal; but I cannot be disloyal to Christ, and it is better that these things should be said."